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on the other hand, to his entire religious view and temper. The result of the investigation, into the details of which it is not possible here to enter, may be briefly stated as follows: The decisive motive with Calvin for his doctrine of predestination is to be found neither in the peculiar temperament of the man nor in the historical connections of his theological development, neither in his attitude toward Scripture nor in his interest in determining the ground for personal assurance of salvation. The decisive motive—to which it is granted these other influences may have been subsidiary—was an intense regard for the divine honor, a strong persuasion—religious rather than speculative in its nature—that the “sovereignty” of God is duly recognized and honored only when we acknowledge that all events are determined by his will and power. And all God’s works, however inscrutable to us, must be acknowledged to be absolutely righteous, since their end is the highest good, even his own glory. With rigorous consistency Calvin subordinates everything to the thought of the “glory of God;” and for him that thought is not, as it is for Luther, inseparable from the idea of the divine love. This view resembles that of Schweizer, except that, according to Scheibe, the specific doctrine of predestination—the eternal decree of election and reprobation—does not, strictly speaking, perform the office of a “central dogma” in Calvin’s system. It is rather the practical application to a particular problem of the fundamental, all-embracing principle of divine sovereignty which equally rules every other part of the system.

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AN OUTLINE OF CHRISTIAN THEOLOGY. By WILLIAM NEWTON CLARKE, D.D. New York: Charles Scribner’s Sons, 1898. Pp. ix + 488. \$2.50, *net*.

In many respects this is a noteworthy volume. It is readable from first to last. No man of average intelligence will fail to understand the language employed. The author has at his command a pure and forceful style, and by this alone a reader would be led from chapter to chapter with delight. We risk nothing when we rank this volume with Christian literature that will not be suffered to perish.

The writer’s thought is as clear and vigorous as his style. It is never shallow or sluggish, but uniformly vital and moving. Dr. Clarke avoids scholastic terms and definitions; he makes little effort to prove what he says, but presents a simple statement of his theology

in paragraphs that follow one another in a natural order, without apparent effort at condensation or expansion.

The author seems to speak from the depths of his own consciousness, or as one who has absorbed and tested the principles which he asserts. Thought and language are obviously from the same mint. There are few citations of any kind from literature. Even the Scriptures are rarely quoted. The reader must decide for himself whether the doctrines proposed have their source in the Bible or in direct suggestions from God. The method of teaching is declarative for the most part, though sometimes merely suggestive.

A delightful Christian spirit pervades the whole volume. It is a devotional book in its effect, if not in its aim. The sentiments which it expresses come through the head from the heart. There are pages in almost every great theology of which the same may be truly said, but we do not recollect any doctrinal treatise which is animated throughout by so high a degree of Christian feeling.

Yet with these many and great excellencies Dr. Clarke's volume does not satisfy in all respects our convictions of what an "outline of Christian theology" ought to be. It makes too little use of the Holy Scriptures, especially of the New Testament. An author who founds his teaching on the only documents of the Christian religion which make known to us the words and deeds of its Founder ought to give his readers, by quotation or reference, the parts of those documents on which he builds his doctrinal structure. In this way he ought to make it easy for his readers to compare his interpretation of the records with the exact language of the records themselves.

But we discover another imperfection in this interesting and valuable work, namely, a view of inspiration which tends to reduce in some degree the proper authority of Scripture. "Inspiration," we are told, "is exaltation, quickening of ability, stimulation of spiritual power; it is uplifting and enlargement of capacity for perception, comprehension, and utterance; and *all under the influence of a thought, a truth, or an ideal which has taken possession of the soul.* When such influence comes from God *through the power of some truth* of his imparted, a man should be larger, freer, richer-minded, with ability more prepared, and touched to diviner issues." Observe the words that we have italicized. Do they not teach that inspiration is effected by the influence of truth on the soul? One truth from God prepares the soul to welcome another truth. But so does one error prepare the soul to welcome another error. Is there not reason to believe that God not

only selects the truth to be revealed, but also prepares the soul of his servant to receive, comprehend, and utter that truth? Nay, is there not ground for asserting that God in earlier times, as well as by the lips of Jesus Christ, occasionally imparted truth in verbal form to men? Truth which they did not fully comprehend, but were nevertheless enabled by the Holy Spirit to remember and repeat with tongue or pen? Highly as we prize the words of Dr. Clarke on this subject, as on any other, we are constrained to believe that his treatment of inspiration needs revision, especially in the light of Paul's teaching as to a diversity of gifts, but the same Spirit, in the early church.

Again, we do not find in this volume a satisfactory treatment of the righteousness of God in punishing sinners. The thought of retribution for sin is apparently rejected. God's love and mercy are asserted with none too great earnestness and frequency, but the function of pain and loss, as holy penalties for sin under His moral government, is less thoroughly examined. Hence the discussion of the self-sacrifice of Christ appears to us unsatisfactory. The possibility of penal suffering for another is denied. But if we do not import into the endurance of penalty some degree of sinful feeling or volition, there is no ground for denying that a holy being may bear it in place of a sinner. For nothing but wrong-doing or approval of wrong-doing is impossible to a holy being. Indeed, for one to bear for another the just penalty of his sin, provided that other may thereby be saved from it and made a friend of God, is perhaps the highest conceivable function of love or good-will.

Lastly, the view of things to come proposed in Dr. Clarke's *Outline of Christian Theology* seems to us more or less incompatible with a natural interpretation of the New Testament. Yet the language of Jesus Christ and of his apostles concerning the future influence of Christianity in the world and concerning the state of men after death is confessedly figurative and hard to be understood. Great caution is therefore necessary in explaining that language and in formulating a sober statement of the events which it foreshadows. Dr. Clarke is disposed to believe that the present order of things will be continued indefinitely, that the death and the resurrection of the saints take place at the same time, and that the predictions of a general or public judgment mean no more than that the process of divine judgment is carried forward with every moral being through every hour of the present life—being completed, if ever, at death. We do not think

that this view is an altogether just representation of the biblical doctrine.

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DER DIENST DES CHRISTEN IN DER ÄLTEREN DOGMATIK. Von A. SCHLATTER, Professor in Berlin. (=Beiträge zur Förderung christlicher Theologie, herausg. von A. Schlatter und H. Cremer, Vol. I, Heft 1.) Gütersloh: C. Bertelsmann, 1897. Pp. 81. M. 1.20.

THIS is the first of a series of studies issued under the editorial supervision of Drs. Schlatter, recently of Berlin, and H. Cremer, of Greifswald. The design of the series is, according to the express declaration of the editors, the collection and publication of such scientific contributions to the literature of theology, whether in the dogmatic or historical line, as may be deemed unsuited for the book form, but yet of too much value to be consigned to a mere passing life in the periodicals of the day. The standpoint of the series is that of confessional Lutheranism. The productions to be taken into it are to be, not controversial arguments, but positive and constructive essays intended to establish faith in the divine origin of Christianity as a religion, and to preserve for the church its theology as a Christian system, so far as this has not been lost, or restore it to her, as far as it has been allowed to disappear. The first number of this series, by Dr. Schlatter, is a minute investigation into the conception of the Christian's service as a part of the elder Protestant theology. Dr. Schlatter finds that in many essential particulars this conception was passive and ineffective as compared with that of the evangelicalism of today. With reference to the evangelization of the heathen world, for instance, the favorite theory of the older theologians was that the gospel had already been preached to the heathen in the apostolic age, and having been rejected by them at that time there was nothing left but condemnation for the heathen world. Christians of succeeding ages were no longer bound to consider foreign mission work a part of the service they owe as Christians. As to the delinquent and criminal masses at home, the elder theologians relegated them to the care of the state. Their view of the relations of church and state allowed them to devolve this responsibility on the secular power, thus relieving the Christian of another class of duties. In a similar strain the author points out the defectiveness of